Volume VII Chicago, Ill. February, 1931 Number 11

The Liberalist

LET US DARE

Let us have faith that right makes might—
And in that faith let us dare to do our duty as we understand it.

—Lincoln.

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The Peoples Church

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THE LIBERALIST

Preston Bradley ..... **Editor**

Grace Thayer Bradley ..... **Associate Editor**

Volume VII Chicago, Ill., February, 1931 Number 11

MEDITATION

"Eternal and everlasting Spirit, the desire of our hearts, which we but imperfectly make manifest through the mechanism of speech, is that every heart in this church this morning, and every life that is listening everywhere, might, for this holy and sacred moment, possess a sublimation of life that everything contrary to the very finest and most lofty expression of the fine beauties and harmonies of life may be defeated and put out of our lives. We would rise above the environment of physical character; we would not be swayed or disturbed in this high moment of communion by any external mechanistic or materialistic thing that may command our attention. We would rise above the storm; we would lift ourselves out of grief and sorrow. We would be so highly aware of the eternal and beautiful and everlasting things of great significance that everything else shall take its proper place in the channel of our lives.

We would ask, this morning that those who are suffering some specific application of life's horror or pain, might feel, carried up on the wings of the morning, to wherever they are listening, those constructive and remedial vibrations of permanent and edifying character that shall help them with their problems.

May there be a great consciousness of the higher unities of life. May there be a definite appreciation and a deepening understanding of all the factors that enter into beautiful and high living, and may everything that would defeat this high expression of life be defeated itself by the annihilation that comes from refusing to admit its reality.

May we rise in the dignity and in the honor of our identities. May every heart realize that they are personalities, that living, breathing, pulsating, dynamic life flows through the veins and arteries of us all, and may none of the petty and unlovely and unkind, and the disintegrating and tearing things of life that can defeat the flowering and perfection of a personality at its highest, be given reality by recognition in our lives.

May each of us reach out and claim for ourselves that which is our unalienable right of possession, the right of health, the right of strength, the right of beauty, the right of truth, the right of love — these are ours, they belong to us, and may we all claim them for ourselves, and attempt to put our bodies, our minds, our hearts in such relationship with the eternal source of everlasting rightness that all these things will find realization in our lives.

May we not live on the lower level. May we refuse to consort with the gutters of life. May we turn our faces toward the indefinite blue of everlasting distance that makes, in its very character, one of all the universe. And as the storm beats about our habitations, as the tempests rage in a physical world, may they know that they have no power to touch the quiet calm, the great strength, the supreme quietness,

the everlasting beauty of the inner, real life of all of us.

So, to every listening heart, may that healing which comes upon the wings of love find its abiding place wherever there is suffering and pain, wherever there is remorse, wherever hearts, this morning, are saddened by grief, whatever it is, may that constructive, unifying power of everlasting love reach every heart of every race, of every creed, of every faith, of every church, as humanity with humanity, we take each other's hands, clasp each other to our hearts, and walk the highways of the years in the light of everlasting love."

"ARE PRAYERS ANSWERED?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago. (Stenographically Reported)

"The subject that I am going to talk about this morning was inspired by many questions that have been placed in the fifteen minute question period that we have been holding after the address in our Sunday evening services, and also by the great number who have written to me from the radio audience and have said: "Doctor Bradley, what about prayer?"—What about prayer? They have usually prefaced their questions by rather of an interesting statement of facts in regard to their own conception, or the circumstances of their own lives which prompted the question, and they have asked me for my thought, my interpretation, of prayer. They usually begin by saying: You are a church that does not possess any limiting or sectarian emphasis upon some of the great fundamentals of religious philosophy; you admit an elasticity of interpretation of religious truths that are not usually associated with some of the more defined religious institutions, and your people represent very largely an attitude of mind that might properly be characterized as "the open mind", you do not close your minds upon some of these great problems of religious truth and philosophy, but doubtless there must be some answer which the best of scholarship and the finest intellectual attitude that it is possible to assume has to say about the subject of prayer, and knowing that the traditions of the centuries are still operative over a great many human lives, and yet the experiences of those lives, in relation to prayer, is but a portrayal of a series of unanswered prayers, until associated with all this there has crept into a great many lives an element of doubt, an element of cynicism, an element of disaster as to there being anything to prayer at all, as to its possessing any values whatsoever, as though it had any significance of any character, and most people who react with that attitude toward prayer are people who have evidenced specific incidents in their own experiences that have resulted or taken place in spite of any formulation of any character to prayer that it is possible to be conceived.

And so these people, with a certain demoralization and a certain chaos, and always, always a very obvious cynicism, have said to me: "What about prayer?" "Of what use is prayer in a scientific age?" "What have you got to say about prayer in a universe of exactions where the violation of any external force in that universe would mean the complete disaster of the whole?" If there were to be any interference on the part of any power in

the management of a mechanistic universe there would only result collapse of the entire Cosmos; that if anything in it refused to operate on the basis of a co-ordination with all that is in relationship with that, there is complete chaos and disaster. Therefore, is prayer unscientific, is prayer unnecessary, or is it purely and wholly subjective? Is it only the projection of our own wish life? Is prayer only included with those psychological factors which a great many people are beginning to have a very deep and abiding understanding of and appreciation for? What, after all, are these characteristics that enter into the constructiveness of the whole situation in regard to prayer?

Now, these are but a few of a myriad of things that are suggested to anyone who attempts to talk about prayer, or who attempts to answer the question, "Are prayers answered?"

First of all I would have you recognize the point of view which I assume in this discussion, and that point of view is this, to state it simply and state it elementally: I fundamentally accept, in all of its parts, the universe of which I am a part. Any other attitude would be futile and absurd. To rebel against the law of the Cosmos is only ultimately to possess, through the powers of psychological reactions, disaster for ourselves, so that a great many people who have been disappointed in prayer, who have asked for specific, definite manifestations of some of their own personal desires and have been disappointed as such, could find the secret to the inefficacy and the ineffectual character of their prayer by the fact that they were praying and asking, and in some sense, demanding, that this universe should get out of step for them, with the result that when the universe refused to get out of step for them, their own reactions were such that they felt a continual elimination of any necessity of any such characteristic as might be called prayer.

Now, then, let us see if it is possible for us, that, separated from all the traditions of the orthodox attitude, separated from all the accumulations that have been added to the thought of prayer by the centuries, but basing it entirely upon an effort to adjust our own individual longings, our own individual desires. which constitute the basic quality of all prayer, and to see if we cannot find a technique by which we can find an association with the reality of the Cosmos that could properly be defined as prayer, and with that identification, not give to any individuals, who pride themselves in their intellectual emancipation, any opportunity for a reaction of a destructive character.

What is prayer? Well, of course, there is never a moment in life when we are not at prayer. When it was said in the New Testament by the lips of the Master, and later crystalized into a philosophy by Paul: "Pray without ceasing", a great fact was uttered, for every life that is persistently making an effort at self realization, through self effacement, and a higher unification with the Cosmos, is in constant prayer. Most of us, when we think of the word 'prayer' think of some external manifestation by which we pray. Now, it is not so much a technique or the mechanism of prayer as it is understanding the philosophy and the character which is back of the whole subject of prayer.

There are a great many people who never seem to think, when they are talking about prayer and the reactions they have had from prayer, that every one, in order to pray successfully, must pass through a series of adequate disciplining and preparation for the act of prayer. More definitely stated, what are some of these preparations? It seems to me that the first preparation is to have and send an ever present over-

flowing into your life of the sovereign beauty and everlasting power of a dominating ideal; that there must always be dominating your lives a great overpowering ideal, of something that has and possesses perfectibility in your own life. Anyone who keeps everlastingly in the presence of such a dominating ideal is constantly in preparation for the high expression of prayer.

(Out of the sordid depths of ugliness, out of the depths of sin and vice, avarice, hate, envy, jealousy, out of such matters, true prayer can never arise. We must adequately prepare for the expression which I mean when I use the word 'prayer.'

I never could quite understand why it is that there are those who, in their materialistic interpretation of the universe, and in their purely mechanistic philosophy, which results from such a naturalistic interpretation —in other words, those who accept the purely evolutionary materialism as an answer or an explanation of the problems of the universe, why they always recognize the necessity of an experimental character toward their hypothesis and refuse to recognize the same character when we lift the same law over into the realm of spiritual matters. I know men of a scientific view point, who feel that the scientific point of view is the only answer, and out of a practice of that point of view there will come the answer to the great problems and enigmas of life and personality who always recognize the necessity of entertaining the attitude of preparation, preparation of intellect, preparation of experimental matters. They are certain of the machinery of their laboratories. If they are working in chemistry, they are certain of the purity of their chemicals. The thing that all scientists demand as primal in every scientific point of view, is accuracy, sincerity, relationship, understandings of the factors. These are always a part of the truly scientific attitude, and for these things there is always a dominant preparation. Please remember, that every scientist spends more time preparing for the experiment than the experiment itself ever consumes.

Now, if our scientifically minded men and women, whose opinion I have the greatest respect for, to the point of reverence, because of their loyalty and fidelity to truth, if that is their attitude in their specific realm and we lift that same situation over into the realm of spiritual experimentation, why will they not accept, as the fundamentalists accept, that there is as great a necessity in preparation, in discipline, for spiritual achievements as there is in any physical territory that I know? The physical culturalist demands that, if you are to function in the highest degree of bodily perfection, it is necessary for you to spend fifteen or twenty, or forty yaers or whatever your program might be, of actual physical experimentation with your life in order to bring yourself up to that exhilaration and buoyancy that comes from a perfect physical expression, and none of you deny the right of that as applied to the realm of rationalism or of science, it is perfectly obvious! Then why is it so childish, as one man wrote to me this week, for one who accepts the scientific point of view, to even intimate that there is anything of any value in the whole prayer process? Why is it absurd and intellectually shoddy for us to accept the necessity of adequate preparation for our physical and scientific achievements of life, and in the development of moral and spiritual personality to think that we can immediately jump, by some miracle of time, into excellency and that it is not a long process of disciplining of the spiritual personality for that achievement?

Now, I maintain, and I think I can establish, that with any mat-

erialistic minded man who may be listening or in the congregation this morning, that the development of spiritual personality is just as necessary through obedience of certain laws of physical, spiritual and mental character as is the getting ready for the experiment of taking two parts of hydrogen and one part of oxygen, and by obeying the laws of that chemical formula have a definite materialistic result. My point is this, in regard to prayer:

That every individual in chaos and in turmoil, that every individual that has lost faith in life, in people and in the universe, that every individual who is experiencing the awful tragedies of disaster, every individual who is suffering the actual physical pain that comes from a lack of co-ordination of physical faculties with spiritual idealism, that every individual who is finding life a disintegrating thing rather than an integrating expression, can, by taking and practicing certain fundamental prayer attitudes, remake, readjust, remold their entire lives and the whole program need not be at variance with the highest intellectual interpretation of religion or of science known to the mind of man. In other words, my position is that prayer is the disciplining, prayer is the daily dozen of spiritual personality, prayer is the consciousness of the dominating ideality, and the effort of myself as only a unit of the great integral of so permitting, through the science and those other relationships that are even beyond my understanding, that that dominating ideal of ultimate perfection and love can find complete flowering in my own life and to entertain an attitude toward the universe of its supremely cosmic, everlasting and eternal character that its goodness and its truth and its beauty may be pragmatically expressed in my life, or yours, and prayer is the highway, prayer is the road, prayer is the pathless sea, prayer is the medium through which constant association and understanding, a reflection between that dominating ideal and the dreams of my own life can be brought closer together.

Now, there are those who might say to me: "You are generalizing to the extent that I want something specific as applied to my own life", and there are those who are confused about this very matter, who feel that prayer is definitely asking for something. Prayer at its highest is never petition; prayer at its best is never asking for a definite thing. More people experience disillusionment about prayer because they exercise an attitude toward that principle of the Cosmos that personalizes it to the extent that they can make an effort that it, or he, whatever their conception is, can so readjust things that a specific something for them can be realized. In other words, most of the praying is done from a purely selfish point of view. A pure prayer is never selfishness, it is always self-lessness. When people are so interested in personal achievement or in something that they specifically demand of a being called God, something definite for them, and their prayer becomes purely petition without preparation, the result is always failure, always failure! Just as a great deal of praying is done from this attitude, a great many people pray that something may happen, or that something may be given, or that they may do something that has a direct personal character, individualistic to the extent that to me is not true prayer, as I understand it, and as I experience it.

Prayer to me, instead of asking God, or the universe or Divine Principle, or the Infinite Good, or the Eternal Heart, or Everlasting Reality, or whatever phrases you may choose, that best meet your individual need, the true prayer is not asking that objective that

we have in mind by localizing it with a petition to do something for me, or that the universe do something for me, but true prayer is an effort that instead of asking the universe to violate its own laws, that I, by my own spiritual, physical, intellectual personality may so adjust myself to the fine art of life that I can put myself on the side of the universe. Most of us want the universe to get over on our side and so we pray about it, when, if we would do disciplining, regulate our lives, put ourselves in harmony with the divine reality of the universe, we would automatically experience just the results that such harmony inevitably brings.

What are health, intellectual clarity, poise, quietness? No one constantly in touch with the realities of the spiritual is ever hurried, there is always strength, inevitable strength, inexhaustible power which every heart and every soul always has when they are attempting, by every breath and every thought, to maintain harmonic relationship with the Cosmos—that struggle I call prayer.

Now what are some of the things that interfere then with prayer? I only want to mention three to you this morning that interfere with this high expression of life. The first is that no one, I think, can properly entertain a prayerful attitude and peace — now disabuse your minds about any technique of prayer, I am not discussing audible or public prayer, whether you choose to stand, or kneel, or bow your heads when you pray, whether you say it out loud or with your lips,—I am not discussing the technique, I am discussing it far deeper, a more profound understanding than merely superficial things that belong to the technique of the subject and which, after you have mastered the rest, will follow largely on your own temperaments, so it does not pay for us to be dogmatic about the merely technical aspect of prayer, but it does seem that none of us can ever have an exalted conception of a great ideal of goodness, truth and beauty unless we have a comprehensiveness and an inclusiveness which reads into the universe the supreme quality of goodness. In other words, before one can pray one must have a conception of the potentiality of God, one must have no obscurity about that; one must have no limitations there.

To realize, and if I could send it out on the wings of the morning to the countless thousands on the radio, and you who are here, if I could just for this moment, create in your minds such an exalted idea of the perfection of the ultimate—the ultimate is incomprehensible, the ultimate is absolutely unfathomable, no mind has any mechanistic quality that will enable it to fathom the absolute, don't try it, it is the verge of madness! Do not try to conceive no beginning and no ending. There is no physical machinery which you possess, no brain cell has sufficiently evolved in the evolutionary process in life that can conceive that thing. It does not exist, we have no cell here (indicating the brain) that it capable of that conception, but there is a possibility, through this instrument of personality—and let me say right here to this thoughtful audience this morning, that I do not have any difficulty over the question of personality. There are those who are materially minded and who are naturalistic in their philosophy and interpretation of life, who have repudiated all religious consciousness and anything that has in it the constituency of the mystical, but let me say, I hope for your benefit, and perhaps for the benefit of some of those who are in intellectual chaos about this whole subject of religion, may I say to you that I, personally, do not have any difficulty with this question of personality. May I say further, that in the

quiet intimacy of my own devotions, which I do not ordinarily express in my public addresses, for it connotates definite limitations and I do not like to use anything that is, or may be interpreted as a false note against my own attitude of liberal character in religion, and so I do not use the word 'God' very often in public speech, sermons or prayers, and I do not use it because of the distorted connotation that is usually identified with it and the various meanings that have been given to the name by various groups, churches, philosophies and faiths. I like to use an expression that has an appeal to the intellectually discriminating and yet, at the same time may have a helpfulness to those who are in difficulty and in turmoil, and so, may I make this more or less public confession, in the private itimacy of my devotions, I have no difficulty using the word 'God' or 'Father.' I think there is something so fundamentally real in the range of our limited understanding that we can take this dominating ideal of everlasting goodness, bring it down out of the purely speculative into the territory of the real and that I can have a very definite understanding of it, not in its broad generic sense, but when I bring it down to the very level of humanity, if you please, I have no difficulty whatever in saying 'My Father', and so in your private devotions,—and the reason I do not do it over the radio or in public is because I rather believe that all true prayer is rather of a private and intimate character and that all public prayer is, of course, a unification of many minds to a central point directed by the prayer, but that the great spiritual values are to be found in the silent meditation and in the quiet segregation of your own purely private devotional lives. And so, may I say to those of you who may have difficulties and who have discarded the word 'God', who think the word 'Father' is purely anthropomorphic, who have eliminated any prayer life practice, everything whatever of an emotional character, who do not take a few minutes of the day in order to put yourselves in harmony with divinity which is all about us, but find yourselves unable to do these things, that I have no trouble with the problem of personality. To me, the ultimate ideal of the whole evolutionary process of life is directly toward personality, and the highest expression that life has ever reached is only in personality, and it is interesting to observe for me, that those who refuse this point of view and who repudiate it as being illogical and unscientific are frequently themselves the finest expression of personality that I have ever known, and that personality expresses itself very frequently in some of those fine qualities that are associated with those who are honest and sincere, thoughtful men and women.

Now, I maintain this, and this is subsidiary to my conclusion, and I submit it to my friends, that you—of course, I mean all of us for I always include myself in everything of this character—that we have no conception whatever of goodness, truth or beauty only as they are expressed in personal relationship. I do not think there is a mind listening, or in this audience, that has any consciousness of any understanding of goodness apart from personality. You cannot conceive of goodness as an abstract, goodness must always be associated with personality in order to give it life or significance.

Now, let us come to the other subject of truth. What is truth? It was asked once by one of the greatest hearts this world ever knew, the Master Heart, and he was silent, but he did say: "I am the way, the truth and the light", and he immediately gave authority to this attitude which I find that truth and personality can never be separated. "I am the

truth" that's the highest fact of the universe; that is the highest achievement of evolution; that is the highest expression of the law of progress—TRUTH—but always conscious and articulate in personality.

What about goodness? Is there any such thing as goodness separated from personality? That is almost obvious to every student of ethics and morals. What is goodness in the abstract? Nothing! You have got to tie it up to personality to have any significance at all! Goodness must always be identified with personal expression! So, I do not have any difficulty at all with personality, and when I say 'God' in the quietness of my devotions, I have no difficulty in saying 'My Father' because I can take it as the symbol of personalization of all the goodness, and all the truth, and all the beauty that this world has, and He becomes (you notice I say 'He' in the generic) for me on this plane, the highest I know, and putting yourself in harmony with the highest is always prayer. You have never had a moment of idealization that was not a moment of prayer. You never had revealed to you the consciousness and reality of that ideal that was not a moment of prayer, and what defeats the loftiness of this spirit? Anger! Anger always defeats it, always! I think that anger is one of the greatest enemies of spiritual flowering that we have—Anger!

And you remember what I read a moment ago: "If you would bring your gift to the altar, but if you have ought against your brother, leave your gift and first become reconciled to your brother." In that moment, the Master authenticated the truth that no one can properly pray who brings to the moment anger and hate. The answer to some of your failures is to be found there, you cannot consort with a perfection and bring to that perfection imperfections!

And the next thing, it seems to me, that prevents, is fear, FEAR! Why don't you trust the universe? Why don't you recognize the integrity of the universe? What would you think of mankind if this morning, and last night, with the snow blowing and the streets being blocked and the city paralyzed for a while and all this was upon us—what is a storm? A storm always, always means emergency, and everything that works the rest of the time, in a storm, always meets its emergency. A storm like we have had is a test of the bus system, it is a test of the street car system, is a test of the telephone system, is a test of these things. Storms are always tests and they always inject emergency.

Now, what would you think of the character of a people that would collapse in the presence of an emergency? You would not think very much of it, but we know, what? We know that some of the agencies are in operation to defeat the emergency. We know that the snow plows are out, and the men are out, and the city has settled down to the business of defeating an emergency. Why don't you take that comparison in your own lives? When the storm comes, what is it? An emergency! And in that emergency of life why not school yourselves and solidify your whole character in the adequacy of prayer in its highest and its best to meet that emergency by trusting to this fact, that there never was a storm yet, not one, that did not pass away! That the sun may be shut out from the sky today, and yesterday, and tomorrow, and for a hundred days, but we know that back of that storm is the SUN! There it shines, and the world has never had a storm yet that did not pass.

So, in the chaotic demoralization of our lives, let us begin the first adequacy of prayer by a triumphant cleansing of our heart against all anger and hate and fear, and against worry, and looking into the face of the eter-

nal things, put our minds, our hearts, our bodies, and keep them in relationship always. We cannot violate our bodies; we cannot mutilate our thinking; we cannot degrade our morals without storm and turmoil, but underneath it all is the supreme fact that the old world goes on its way in reality, the tides ebb and flow, the Sun, holding in her hand the solar system while she drops through space, but back of it all, the everlasting—May I say it? May you know it?—of whatever creed, of whatever faith, of whatever religion, are you atheist, agnostic, spiritualist, Catholic, fundamentalist, whatever you are,—underneath are the everlasting arms, and they hold in their strength humanity, and they will bear humanity everlastingly toward the Infinite which is the only reality—FOR THE REAL IS THE GOOD, and THE ONLY EVERLASTIING IS THE TRUE!"

WHERE ONE MAY LISTEN TO THE SILENCE

The Retreat Will Be for Intimate Counsel, Friendship, Meditation and Spiritual Renewal

by Jessie E. Donahue

In a world necessarily so absorbed by the mere mechanics of living, opportunities are all too few when one may "loafe and invite the soul." The urge for occasional periods of quiet in which one may seek spiritual renewal represents a very real need among both the ministry and the laity—a need which the trustees of The Retreat Incorporated have recognized and are taking steps to meet.

Withdrawn into an isolation of forest and lake and sky, and yet easily accessible to the outside world, are the Senexet Pines, in South Woodstock, Conn., about three and a half miles distant from Putnam. This estate, consisting of a dozen acres of lordly pines ranging from eighty feet to one hundred and ten in height with a hillside of about thirty-four acres more, covered with pines, oaks and maples—is now owned by The Retreat, through the generous gift of two friends. The spacious residence, although it was erected as the private summer home of the late Horace Deming of New York, is admirably adapted to the uses to which it will be put. The large living rooms and library, each with its huge fireplace, give into each other to form a single room for a large group, or separately they provide nooks and corners for intimate conversation or for study. One of the rooms will be fitted for a temporary chapel in which devotional services may be held. A refectory, also with its massive fireplace, is ample in size to contain whatever group or groups of men or women may be staying at The Retreat, whether they are gathered about the table for dinner, assembled in conference, or to hear the words of some spiritual leader. For there will be conference, it is expected, with distinguished visitors who will share the richness of their experience, although The Retreat is designed primarily for quite informal contacts of man with nature and with other men, contacts which cannot fail to enrich the spiritual life.

Opening from a corridor on the second floor are a dozen chambers, all with an outlook into the pine trees or across the waters of Senexet Lake. While modest in size, these rooms are entirely adequate for sleeping purposes, or even for writing and study. On the first floor is a suite of two rooms for the resident who will be in charge of The Retreat and will arrange for the entertainment of those who wish to enjoy the privileges of the house. Service rooms in plenty will solve the housekeeping problems, and a large recreation room below the main floor has a direct entrance

from out-of-doors for those who come in with skates or snowshoes or from the lake, where there is a large boathouse which is part of The Retreat's property. Additional to the main residence are two cozy cottages already freshly decorated which will augment the accommodations of the larger house or provide a place for a few visitors to assemble.

Much must be done to make the property ready for use. Generous friends have provided funds to make the roofing weather-proof. For the house has been unoccupied for fourteen years and requires a general renewing of paint, refinishing of walls and entire furnishing. Comparatively little will be needed in changing the structure of the interior or exterior walls. The temporary chapel must be planned, to separate it from adjacent rooms, and a roomy piazza already has been constructed, with its vista of water framed in by feathery pines and a handsome larch in the foreground.

Generous friends have given money for fitting two of the rooms as memorials and the trustees hope that others will be moved further to carry out this idea in the furnishings of The Retreat.

Bequests of more than $100,000 have been made toward a future Endowment Fund, but immediate funds are required to install plumbing, heating and lighting equipment and to make it possible at the earliest practicable date for men or women to begin to enjoy the benefits of a stay at The Retreat.

An executive committee comprising William Roger Greeley, chairman, of Lexington, Mass.; Ernest G. Adams of Providence, Greely S. Curtis of Boston, secretary, and Mrs. Theodore C. Williams of Boston, have immediate charge of the affairs of The Retreat. Mrs. Williams, at 10 Charlesgate East, in Boston, will be glad to give information about the plan or property.

Two ideas are fixed firmly in the minds of the trustees. The first is that the expense for staying at The Retreat should be limited to the actual cost of board and service—if possible not over $2.50 per day—which necessitates a maintenance fund to cover the expense of the upkeep of the property. Secondly, the establishment of a travel fund seems to them important, to make it possible to bring from a distance friends who otherwise might not be able to share in the life at Senexet Pines. To this end the trustees would welcome gifts from those who are interested in the somewhat unique idea embodied in The Retreat. The treasurer is Henry D. Sharpe who may be addressed at Box 1385, Providence, R. I.

Very quietly and unobstrusively the trustees have seen substantial foundations put in beneath the house of their dreams. The building is theirs, in a marvellous setting hardly to be equalled without going far from the haunts of men. Endless possibilities of development exist, with so large an acreage as their estate comprises. They believe that there are many men and women with ideals like their own who will esteem it a privilege to aid in the completion and maintenance of The Retreat.

"One feels that gradually there might grow out of the reactions and suggestions and the personal conferences and exercises of such a Retreat, spiritual clinic or laboratory that would serve our entire fellowship", said Dr. Horace Westwood some weeks ago in considering the functions of a possible retreat. "Possibly we shall obtain through such a laboratory what I am convinced personally is one of the greatest needs of our entire fellowship, a technique of the spiritual life that can serve us all. The Retreat, I believe, in the fullness of time will give us a sense of life's constant renewal, life's deepening and unfolding. It will be a

constant source of spiritual energization. Indeed, I hope it may be the means through which we may find our Day of Pentecost."

About forty pieces of property were examined before the trustees decided upon Senexet Pines as the most ideal spot in which to locate The Retreat. That the property came to their attention is due to the good offices and profound interest of Mr. and Mrs. Walter Prichard Eaton, prominent among the Unitarian laity of New England. Mr. Eaton describes the town of Woodstock as "One of those characteristic and unspoiled little New England communities which has a tradition. It is a lovely little village with a lovely little white church up on the hill.

"Across the charming little lake is a large pine forest, one of those stands of 100 or 150-year-old pine which still exist in New England. Right in that stand of pines is the house. It is near to Boston, New York, Worcester and Providence, and is easily reached from any direction. Here you have a place to which you can go and have beautiful surroundings; across the lake and near by is an old community with the old traditions and charm; a place set in a grove of pine trees with all the privacy you can desire, about as near in physical surroundings and likelihood of being protected in its present condition for many years to come as any place that could possibly be found."

That the purpose is not to confine the benefits of The Retreat to the ministers is emphasized by the trustees. They hope it will be used by groups of ministers under special leadership who are seeking for spiritual renewal; by those of other denominations who require a quiet place for conference, by harassed business men in groups or singly who require the inspiration of the place, by those in special sorrow, by men or women who feel the need of getting away from the world for a time.

The Retreat Inc., has a large and representative advisory board which is nation-wide in its personnel. Its board of trustees is as follows, in addition to William Roger Greeley, chairman; Greely S. Curtis, secretary, and Henry D. Sharpe, treasurer; Ernest G. Adams, Providence, R. I.; Rev. Harold G. Arnold, West Roxbury, Mass.; Rev. Louis C. Cornish, D. D., Cambridge, Mass.; Rev. Charles R. Joy, Boston; Rev. John Howland Lathrop, D. D., Brooklyn, N. Y.; Rev. Palfrey Perkins, Buffalo, N. Y.; Rev. Abbot Peterson, Brookline, Mass.; Mrs. Thomas G. Rees, Jamaica Plain, Mass.; Rev. Eugene R. Shippen, D. D., Orlando; Rev. Sydney B. Snow, D. D., Chicago; Daniel V. Thompson, West Roxbury, Mass.; Mrs. Theodore C. Williams, Boston.

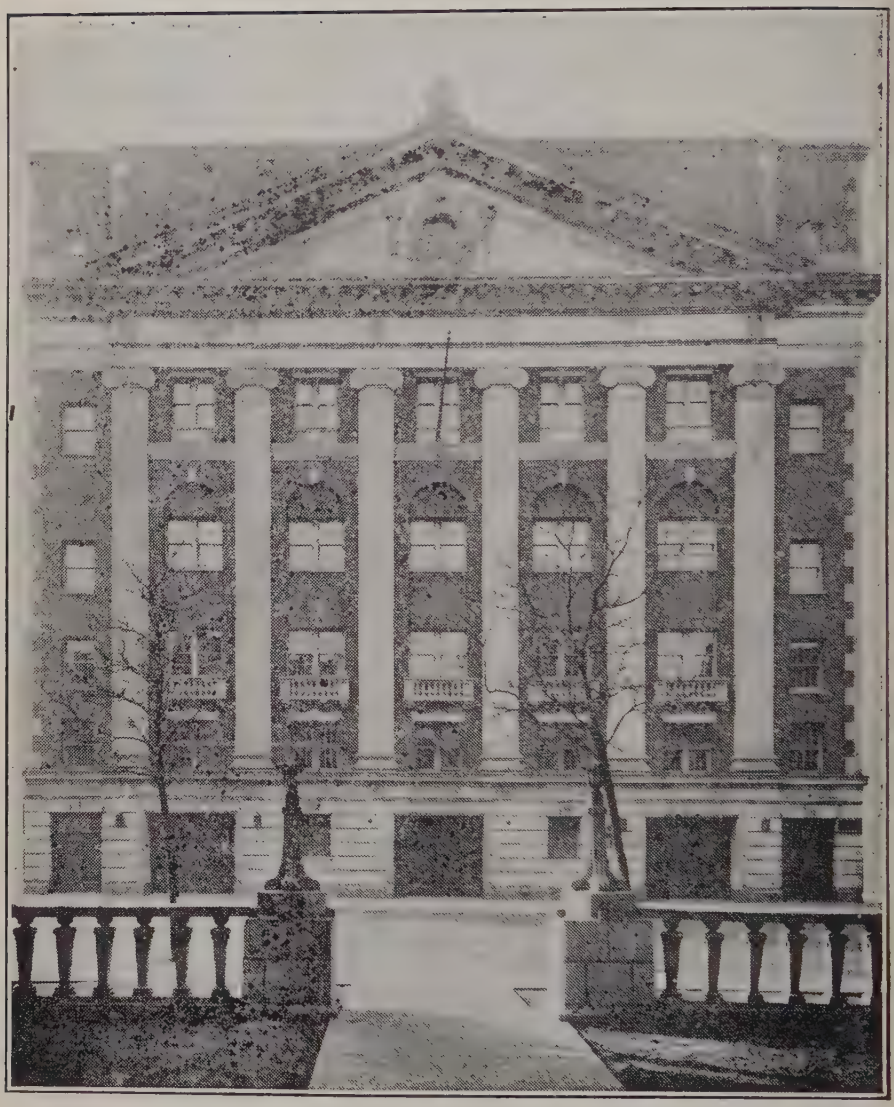
Tell me thou art rich, my country; gold in glittering flood has poured into thy chest; thy factories and forges never rest. But dost thou prosper? Better news I crave. O dearest country, is it well with thee indeed, and is thy soul in health? A nobler people, hearts more wisely brave, and thoughts that lift men Godward, and make them free—these are prosperity and vital wealth.
Dearest Land, Henry Van Dyke.

RESOLVE

To keep my health! To do my work! To live! To see to it I grow and give! Never to look behind me for an hour! To wait in weakness and to walk in power. But always fronting onward toward the light, always and always facing toward the right, robbed, starved, defeated, fallen wide astray—on with the strength I have, back to the way.

Charlotte P. Gilman.

"The epochs of our life are not in the visible facts of our choice or calling, but in a silent thought by the wayside as we walk."



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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

THE WOMAN'S CLUB

The program for February presented by the Woman's Club was diversified and kept up a keen interest throughout. February 2nd the semi-annual business meeting was held at 10:30 in the morning. Luncheon at noon. At 2:00 o'clock Dr. Bradley spoke on "Sinclair Lewis and the Nobel Prize." Dr. Bradley's literary talks are always so interesting from beginning to end that the lecture hour passes all too quickly, leaving his listeners, like children clamoring for a story, wanting more! The musical part of the program was given by Mina Bolmar, who pleased her audience very much.

February 9th, being "Drama Week" in clubland, the educational department arranged a very pleasing program of "Drama and Poetry", presenting Mrs. Gertrude Neediam, our drama chairman, who spoke on the drama and gave some readings. Mrs. M. Riley, poetry chairman, spoke on Poetry and read some selections. Mrs. Callie Stillson gave some original character sketches, and Mrs. H. W. Thomas sang a group of songs. Such programs as this heightens the pride of the Woman's Club in their own members and justly so!

February 15th, club members and their guests met at 11:00 a. m. at the Merchandise Mart for a conducted tour of this wonderful building. They lunched in one of the cafes in the building, and enjoyed the day "sight-seeing" and walking miles thru the largest building in the world.

February 23rd, the club held their first "Club Institute" Mrs. Wm. Farrell, State chairman, conducting. This meeting proved of exceptional interest and undoubtedly will be an annual event on the club year book hereafter.

G. T. B.

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements during the month of January:

1—Home
2—Address, Neighborhood Club
3—Board Meeting Chicago Public Library
4—Two Sermons, Peoples Church
5—Woman's Club address
5—Meeting Church Cabinet
6—Address, Linden Michigan, High School Dedication
7—Linden, Michigan
9—Linden, Michigan
11—Two Sermons Peoples Church
11—Sermon, Overflow congregation
12—Board Meeting, Peoples Church
12—Board Meeting, Chicago Public Library
14—Address, Palmer House
15—Address, South Bend, Indiana
18—Three sermons, Peoples Church
19—Address, Bryn Mawr Woman's Club
20—Address, Parent-Teachers Association
22—Address, Chicago B. P. O. E.
23—Address, Mayfair M. E. Church
25—Three sermons, Peoples Church
26—Board Meeting Chicago Public Library
27—Address, Omaha, Nebraska
27—Address, Evening, Omaha
29—Address, Chicago Kiwanis Club
29—Evening, Commencement Lane High School
30—Address, Monticello, Ind.

FUNERALS

January

3—Mrs. Mable Sinclair, Interment, Oregon, Ill.
3—William J. Bruckler, Interment, Dubuque, Iowa
5—Mrs. Wanger, Interment, Graceland
12—Mrs. Stein, Interment, Acacia Park
13—Mrs. Dow, Interment, Graceland

14—Mrs. Walter B. Whitmore, Interment, Graceland
17—A. W. Nohe, Interment, Oakwoods
17—Mr. Charles E. Stippick, Interment, Acacia Park
21—Mr. Harold Grau, Interment, Memorial Park
28—Miss Elizabeth Schneider, Interment, Rosehill
29—Mr. Edward Fladmark, Interment, Rosehill.

WEDDINGS

January

16—Tom Chambers Jr. and Elizabeth Linda Roberts
17—Roy J. Waltz and Irene White.

WE HEAR NOT

"We have an ear to hear the soft returning wind, hurrying back into the caves of space. But its secret going to cleanse the wide world, we hear not.

"We have an ear to hear the burning of the log in the fireplace, crumbling back to its elemental forms. But the softer sounds of its unbuilding in the forest we hear not.

"We have an ear to hear the quiet falling of the leaves. But the quieter stirring of unfolding bud in springtime we hear not.

We have an ear to hear our breath coming and going when illness racks our body. But the silent feeding of our blood with life-renewing air, we hear not.

"We have a mental ear keen to note the softest sound of mortal failure in another. But the desire to be a little nobler, a little less selfish, we often hear not."

Anon.

WORK

By Henry Van Dyke

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work: my blessing, not my doom;
Of all who live, I am the one by whom

This work can best be done in the right way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

LENT

Surely he is a strange man who can ponder the ancient and oft repeated habit of our earth and not be profoundly moved by it. Some wistful necessity in nature awakens it in the spring time by the soft touch of some gracious mystery. What a medley of workers are secretly set at appointed tasks! Everywhere life is renewing itself, using old forms, the while it bursts them asunder with new forces. Thus Spring and Lent are two names for a single event. For it was in spring that man first looked over the far horizon, laying aside his tools, his weapons, and built an altar to the Power that haunted him. How men have wrangled over what this power was like! Rites horrible, rites cruel have been employed to appease its wrath; yet the glorious record of the past is the memory of a race bowed in worship. To that host we are bound by the ties of our common humanity; and today we, like our early fathers, bow in reverence before the ancient Power of Renewal. For Lent assures us that we partake less by insight than by instinct of a Life, where the end of the road is something more than death!

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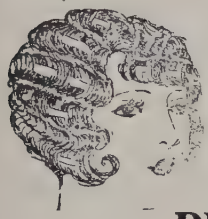

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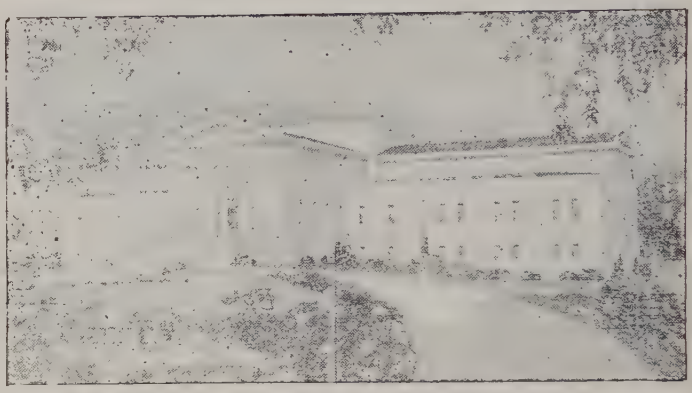

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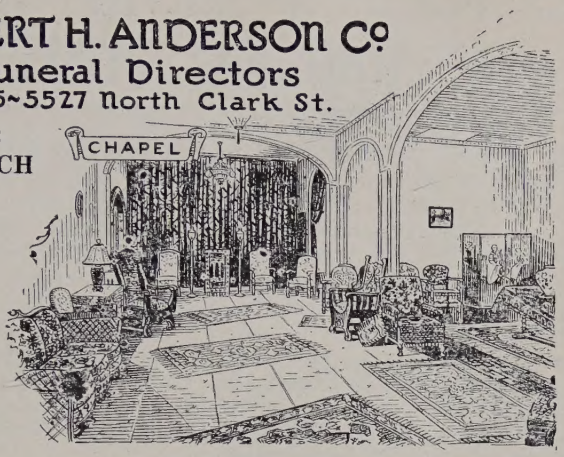

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